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RECENT LITERATURE

NOTES AND ABSTRACTS

Prostitution in Its Relation to the Army on the Mexican Border.—What seems to me to have been the most inexcusable situation with reference to prostitution was found in connection with the troops in Mexico. In many instances prostitution was deliberately provided for by the officers on the assumption that it was necessary for the contentment or well-being of the men. Commanders of troops and chiefs of medical staffs were deeply concerned about the problem, but almost wholly about its results, the minimizing of the large percentage of venereal disease, and not about prostitution itself. By far the largest proportion of venereal disease found among the troops was contracted in the mobilization camps before prophylactic measures were instituted, and unfortunately nothing was done to put a check to the Mexican clandestine prostitution, which was very extensive and very bad. As a prophylactic measure every soldier who had sexual relations with a strange woman was required to report to the medical officer to receive treatment within six hours. This measure as now carried out in the army proves effective in a large degree. Experience on the border, however, clearly establishes the fact that the extent of prostitution is in direct ratio to its accessibility. The greatest evil to society results from the shattered ideals, lowered standards, sensualized minds, and perverted practices which are brought into home life and society by these men who represent in large measure the cream of the young manhood of the nation.—M. J. Exner, M.D., *Social Hygiene*, April, 1917.

Z. T. E.

The Psychology of Woman and Her Future Rôle.—There is much speculation as to what women, with their enlarged opportunities and advantages, will do after the war. To answer this query we need to consider female psychology. What are the significant sex differences? Woman is altruistic in the sense that she does not consider herself first; she is more sensitive to the joys and sorrows of others. Man is more adventurous; woman more passive. These differences follow from the instinctive biological tendency of the female to act so as to create and support other life, with little regard for her own. "Passionality," the instinctive and irrational attraction (or repulsion) toward another person, or thing, is marked in women. It is a condition of altruism, but it deprives reason of its efficacy. Man is susceptible to passion, but in him it takes the form of an impulsion for an experience or achievement. In woman it is always *for* a living being. The former enjoys the pleasure of passion's satisfaction; woman does not attend to its enjoyment; she is thinking of others. As consequences of this female tendency, women are (1) illogical, not stopping to reason; (2) prone to magnify situations and see improbable results attaching to an act; (3) unable intelligently to seek their own interests, knowing the interests of those they love better; (4) intolerant, because they do not think coolly; and (5) changeable, because passion cannot be trusted as being stable. In short, woman's virtues and faults proceed from her altruism, as man's do from his egoism.—Dr. Gina Lombroso, "La Psychologie de la femme et son rôle futur," *Revue des nations latines*, March, 1917.

C. C. C.

The Theater and Education.—There can be no deep art without the traditions of our classic drama. In face of the modern theater's disposition to disregard this fact the preservation of the life of dramatic art seems to demand a municipal theater. The state spends liberally for education which the people may or may not want, but it refuses to spend anything for public drama, on the principle that the people should be their own judges of what culture they shall have. But popular taste, undirected by dramatic artists, allows the theater to degenerate. Under the right control the theater can be one of the greatest educational agencies. So can amateur dramatics.

Both should be fostered and improved by municipal or state enterprise. They will then add wholesome recreation to the lives of our people, particularly those of the industrial classes.—Eleanor Robson (Mrs. August Belmont), *The Outlook*, March 7, 1917. C. C. C.

German Science and Industrial Realism.—German science is a technique or art, not true or pure science. German education has strongly tended to become practical or technological. On the other hand, French learning and science have striven to remain pure, and resisted becoming venal. In so far as science has succeeded in this course, it has failed to promote directly the strength of the nation. And it has also probably made no greater gains for truth. For, as a matter of fact, pure and applied science thrive well hand in hand; the one helps the other. Unfortunately, France has been more reluctant to recognize this than have been most nations. The United States is only some steps behind Germany in the combination of pure and applied science, as witness such work as that of the University of Pittsburgh and Edison's great laboratory at Orange, New Jersey. In some respects the Americans have excelled the Germans, for instance in the study of industrial efficiency. The laboratories for the pursuit of applied science are remarkable institutions; their construction involves great expense, their operation requires attention to vast detail, and their investigations may reach over periods of many years. Germany has given such institutions liberal support. French science must recognize the advantage of this program and adopt it.—Daniel Bellet, "Science germanique et réalisme industriel," *Mercur de France*, March, 1917. C. C. C.

Spirit and Matter: A Philosophical Tradition.—The traditional problem of spirit versus matter may be given vitality by being taken in a larger sense as the spiritual versus the material. The distinction is a relative one within the growth of any human experience, whether taken in terms of interplay of thinking processes or of the inter-relations of experienced conduct. It is the distinction between the data of immediate and imperfect environments and the ends of remote and desirable conditions yet to be effected. How it easily becomes exaggerated is shown in the history of philosophy, and even today in many philosophical and religious conceptions. To be vital, however, the category of the "spiritual" must be kept elastic and applicable to the absorbing but changing values of purposive living.—John Frederick Dashiell, *Journal of Philosophy, Psychology, and Scientific Methods*, February, 1917. C. C. J.

Politics and City Government.—The causes of parties lie deeper than election laws or most so-called issues. Since these causes are social and economic, we must expect the continued existence of party organizations in our municipal affairs. The task before our reformer is not the enactment of non-partisan laws, but the development of legislation and opinion which will make parties responsible for their conduct of municipal government. Fusion is a temporary process better calculated to frighten and educate party leaders than to develop a unified and well-planned city administration. The independent, self-directing citizens are relatively few in any community or party, but education will increase that number, and from them we may expect a check upon the party extravagance which has disgraced so many of our cities. Men who want wise and just government in cities are likely to do as much good by co-operating with parties and insisting upon the establishment of sound party policies and genuine party responsibility as by running to the legislature for new non-partisan election laws.—Charles A. Beard, *National Municipal Review*, March, 1917. C. C. J.

Vocational Education and Democracy.—Opponents of vocational education maintain: (1) that it is opposed to democracy and will stratify society, and that (2) Germany is a horrible example of this; (3) that under the present system all leave school on the same social plane. On the other hand, its champions claim: (1) The present system is undemocratic in that it is based on the interests of those who pursue higher education—the leisure class which disdains the laborer. The many are being exploited by the favored few. (2) Vocational education will remedy this by (a) making the curriculum more appealing, (b) dissipating the desire to leave school early, and (c) healing the breach between capital and labor. The workingman and the

future capitalist will be made to appreciate their work and their interdependence. (3) German education does not operate to stratify society; it simply reflects German ideals. The arguments of both are conclusive enough. We should not lose sight in educational reforms of that which constitutes the very essence of American citizenship. There are some things which are preferable to the mere art of making a living.—George Johnson, *Catholic Educational Review*, March, 1917. E. H. S.

The Theory of Values.—The psychology of values emerged as an attempt to develop a scientific theory of human goods over against the absolutistic ethical theory. Psychology should study values, not as abstractions, but in their functional relationships. The value situation consists of (1) a valuable object, (2) an organism or activity to which it is valuable (or by which it is valued), and (3) an end or purpose with reference to which it is valuable. Previous theories have neglected one or more of these factors. Value is essentially that quality of an object by which it becomes a means to an end. Are ends as ends values? Within the realm of human experience it is only as our ends are viewed as capable of leading to something else, some further human end, that value can be predicated to them. Values may be classified from three different standpoints: (1) according to the kinds of objects which have value quality, (2) according to the things to which they are valuable, or (3) according to the purpose or end to which a thing is valuable. A value is not an absolute, unchanging piece of reality, but a characteristic of nature by means of which organic activity is made possible and carried to its perfection.—Herbert W. Schneider, *Journal of Philosophy, Psychology, and Scientific Methods*, March, 1917. E. H. S.

Immigration after the War.—The American immigration policy has been shaped by a sentimental desire to provide a refuge for the oppressed and to open a door of opportunity for the progressive and discontented. In so doing we have been guilty of a twofold crime. We have increased our own burden of private and public philanthropy and we have retarded political, social, and religious reform in Europe by providing a safety valve for discontent. Our policy in the future must be increasingly restrictive. Such restriction must be considered as a problem in eugenics. It must be concerned with the exclusion, not of undesirable individuals, but of undesirable germ plasm. The Burnett act is in reality a eugenic measure. The literacy test is a minor detail and provides for so many exceptions that it may be neglected. The interest of the act for the eugenicist lies in its exclusion of persons of constitutional psychopathic inferiority and of persons addicted to chronic alcoholism, in the provision for more thorough medical inspection, and in its increase to five years in the length of time during which, if an alien shows that he belongs to the excluded classes, he may be deported, although he may have passed examination on entry. We are thus enabled to get rid of undesirable aliens for whose defects we are not responsible and who, if they were allowed to remain, would establish lines of defective offspring.—Robert De C. Ward, *Journal of Heredity*, April, 1917. H. E. J.

The Experimental Method and Sociology.—The experimental method has brought notable achievements in physical science, but its use in the social sciences is fraught with unique difficulties. The opposition of conventional morality to all experimentation upon human beings has compelled the sociologist in most instances to be satisfied with observing the results of certain natural experiments, such as the effect of isolation upon the Eskimo or the operation of Malthus' law and natural selection upon the Chinese. Moreover, the sociologist can never isolate the factors of his problem. He is dealing with persons reacting toward a given physical environment within a social medium. The utopian communities are examples of social experimentation in simplest terms, but they failed because of the impossibility of controlling the social medium within which the experiment took place, and because of the character of the individuals with whom the experiments were performed. Better results may be hoped for when the state becomes an official social experimenter, as in the case of the state socialism of Germany or England. But the unexpected results of some of these experiments show that not all the conditions of the problem were known. Social experimentation, like experimentation in the physical sciences, will have to proceed through a preliminary stage of feeling its way by the method of trial and error. The statistical method

helps to analyze conditions of cause and effect and assists in overcoming the difficulties presented by the complexity of data. The statistical method therefore bears to scientific method in sociology much the same relation that the experimental method bears to precise methods in the physical sciences.—F. Stuart Chapin, *Scientific Monthly*, February and March, 1917.
H. E. J.

Birth Control in Its Medical, Social, Economic, and Moral Aspects.—That judicious birth control does not mean race suicide, but, on the contrary, race preservation, may best be seen from reports from Holland, Australia, and New Zealand, where the means of artificial restriction are in free circulation. Through judicious birth control millions of unborn children would be saved from the curse of handicapped existence as members of a family struggling with poverty or disease. Contraception increases the percentage of marriages of young people, physically and morally strong, who gladly would prefer wedlock to the withering away in a sorrowful maidenhood or to the dire consequences of sexual irregularity with its propagation of venereal diseases. "Conscious and limited procreation is dictated by love and intelligence; it improves the race. Unconscious, irresponsible procreation produces domestic misery and half-starved children and degrades man to the level of the brutes," says Dr. W. L. Holt. "I believe in birth control because with the aid of it man and woman can decide when to have a child, work and prepare for its arrival, welcome it as the fulfilment of their heart's desire, watch over it, tenderly care for it, educate it, and raise it to be what every child should be destined to be—a being happy, healthy, strong in mind and body and soul.—S. Adolphus Knopf, M. D., *American Journal of Public Health*, February, 1917.
Z. T. E.

Significant Evidence for Mental Heredity.—Any discussion of the significant evidence for mental heredity must aim at unraveling the part taken by heredity as opposed to external forces of nature commonly called the environment, and also as opposed to a possible internal force, acting apart from the known laws of nature and commonly called free will. This latter aspect is usually ignored in scientific discussions of the question, but it should not be ignored. The significant evidence for mental heredity is very considerable. The correlation ratios for mental and physical traits, the facts of alternative mental heredity, all have their significance and value, even if they do not separate internal from external forces. Future research must consist in measuring heredity and environment apart from each other, in order to build up a true, practical science of eugenics.—F. A. Woods, *The Journal of Heredity*, March, 1917.
H. C. C.

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